

3. Theshowerer (of rain), the shedder of dew, the radiant and quick-going (car) has entered the region of the paternal east: the many-tinted and pervading¹ (luminary) proceeds to both extremities of the firmament, (and so) preserves (the world).
4. The four (chief priests)² sustain him (with oblations and praises), seeking their own welfare: the ten (regions of space) invigorate him, their embryo, to travel (his daily course): his three elementary rays⁸ swiftly traverse the boundaries of the sky.
5. (Behold),⁴ men, this indescribable form .from which the rivers (spring), and where the waters dwell; which (form, the firmament), the two, (day and night), associated and equally allied, as well as other (seasons), born (of it, as of a parent), here and there sustain.⁵
6. To him (-vorshippers) multiply praises and acts of adoration: for (him as for) a son, the (divine) mothers weave garments (of light): rejoicing in the

* *JPrīpnir asmd vichakrame raja\$pdtyanta*, also *Y~ajur-Veda*, 17,10, where, besides the explanation given by *Sdyana*, as in the translation, *Makidkara* takes the word *asmd*, rendered by him as by *Sat/ana*, *vydpaka*, or *sarva.tra vydpta*, pervading; also in Us usual sense of stone,, alluding, he says, to a *pdsfidna*, or stone, which in some ceremonies is placed in the *JLhavanīya* fire, and to it he applies the epithets that are, in the other interpretation, ascribed to *Stīrya: Sdyunn*. probably refers to this when he intimates that *asmd* may also imply a simile, the term of comparison being dropped, *luptopama vd axma sadrisah*.

² The text has only *chatī-drah*, four: the comment supplies *ftitvijaK*.

⁸ *tTridftdavo gdvak*, supposed to be the causes of cold, heat, and rain.

* It may be rendered,, also, men, look at the form which

is to be seen: the text has no verb.

⁶ It is not very clear what is intended, but apparently the